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will be, I should think, not a question of New Testament criticism, but a question of the import to be attached to the entire process in which this criticism is an incident. To such an issue Mr. Huxley is quite alive, and in the essays dealing with Agnosticism, in the Prologue with its antithesis of Naturalism and Supernaturalism, and in the preface which sums up his personal relation to the movement, he refers to it from various points of view. Few things, indeed, could be more humorous than the argument in the preface, between Mr. Huxley and the "still, small voice,"—which one generally imagines to stand for conscience,—in which the objections of the "voice" are triumphantly confuted, and it meets the fate of other disputants who have been so bold as to enter the lists with Mr. Huxley. It is not for me to argue that Mr. Huxley has done wrong in choosing a controversial career. He has done what his hand found to do, and done it with his might. But perhaps, regarded as a worker in the cause of enlightenment, he has been a little unfortunate. Compare his almost vociferous argumentation about miracles with Hegel's saying, that miracles should not even be discussed, for to discuss them implies a doubt whether reason may not have to accept its religion from authority. Criticism, for most of us, has been, I imagine, only the foam and fringe of a great world-wave; the fuller intellectual apprehension of man and nature as a spiritual unity, which has come during the last hundred years to console us for an enfeebled art and a mechanical civilization, and to herald, as we hope, a better future, has been the focus of our interest; and we have hardly cared to consider whether the world, as we have been trying to understand it, is to be called natural or supernatural, or both, or neither. So that, when Mr. Huxley assures us that the future of Supernaturalism is the Controverted Question of the age, we feel, I should imagine, that in its literal sense the question no longer appeals to us, while, if it is to affect the nature and reality of our spiritual world, we prefer to hear it stated in more appropriate terms.

BERNARD BOSANQUET.

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PHILOSOPHY OF HISTORY. Historical Philosophy in France, and French Belgium and Switzerland. By Robert Flint. New York: Charles Scribners' Sons, 1894. Pp. xxvii., 706.

About twenty years ago the author of this volume published in book-form a series of studies in which he described the principal

attempts that had been made in France and Germany to give a philosophical explanation of the history of mankind. Since that time he has greatly enlarged the scope of his work, and has now undertaken to present in successive volumes a comprehensive philosophy of history relating to the intellectual development of the four great nations,—France, Germany, Italy, and England. The first in the proposed series to appear is the present volume, which deals with the historiography of France, French Belgium, and Switzerland. In its lengthy introduction are set forth the purpose and extent of the philosophy of history, the origins of historical narrative in the oriental world, and the fundamental ideas towards the scientific growth of history among the Greeks and Romans. The philosophy of history in France is then traced from the beginnings of its historical philosophy with Bodin, in the historical reflections of the seventeenth century, of which Bossuet is chosen as the chief exponent, and through the historiography of the eighteenth century by an elaborate discussion of the doctrines of Montesquieu, Turgot, Rousseau, and Condorcet. In the French historical philosophy of the nineteenth century a treatment by a judicious division into schools is adopted. Separate chapters are thus devoted to the ultramontanist and the liberal Catholic schools, the socialistic schools, the spiritualistic movement (so-called eclectic and doctrinarian historical philosophy), the democratic historical school, historical philosophy of naturalism and positivism, and the historical philosophy of the critical school. In a concluding chapter there is discussed the historical philosophy of Belgium and Switzerland.

An excellent table of contents makes considerable amends for the absence of an index.

BENJAMIN RAND.

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THE KINGDOM OF GOD IS WITHIN YOU: OR, CHRISTIANITY NOT AS A MYSTICAL DOCTRINE, BUT AS A NEW LIFE-CONCEPTION. By Count Leo Tolstoï. Authorized translation from the original Russian edition by A. Delano. London: Walter Scott, Ltd., 24 Warwick Lane, Paternoster Row, 1894.

Count Tolstoï attempts a justification of his well-known doctrine of the non-resistance of evil. His method is threefold: 1st, the quotation of similar views; 2d, the examination of criticism; 3d, the citation of instances in which the “violent” enforcement of